The CHRISTIAN CENTURY

Published Weekly

The Moral Equivalent Of War

By Harry F. Ward

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A Tortured Theologian

An Editorial

'Perplexed But Not Unto Despair'

By Georgia Harkness

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In This Issue

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The CHRISTIAN CENTURY

July 14, 1943

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Calendar of Coming Events

June 14-July 28. Lisle Fellowship Conference, Pacific Palisades, Calif.

June 18-Aug. 13. American Friends Service Committee Work Camps, Chicago, Indianapolis, Grayridge, Mo., Vinalhaven, Me., Morristown, N. J.

June 20-Aug. 20. American Friends Service Committee International Service Seminar in Mexico.

June 25-Aug. 22. Highacres Civilian Training Unit, Glen Mills, Pa.

June 26-Aug. 22. American Friends Service Committee Peace Caravans.

June 27-July 16. Quaker Cove Civilian Training Unit, Puget Sound, Wash.

June 28-Aug. 2. Presbyterian Work Conference, Detroit, Mich.

July 1-Aug. 5. Winona Lake School of Theology, Winona Lake, Ind.

July 6-16. Methodist School of Missions, Fayetteville, Ark.

July 6-16. Baltimore Area Methodist Summer School of Ministerial Training, Morristown, Tenn.

July 6-Aug. 16. Summer Session, School of Alcohol Studies, Yale University, New Haven, Conn.

July 7-17. Institute of International Relations, Whittier, Calif.

July 7-17. Christian Ashram, San Anselmo, Calif.

July 9-16. Methodist Missionary Conference, Fayetteville, Ark.

July 9-18. Institute of International Relations, Cazenovia, N. Y.

July 11-16. Texas Disciples Adult Conference, Valley Mills.

July 11-18. Teacher Training School, Winona Lake, Ind.

July 12-16. Central Pennsylvania Methodist Summer School of Ministerial Training, Newton Hamilton.

July 12-17. Summer School of Catholic Action, Pittsburgh, Pa.

July 12-17. United Presbyterian Young People's Conference, Winona Lake, Ind.

July 12-22. Princeton Institute of Theology, Princeton, N. J.

July 13-20. Women's Seminar, Silver Bay, N. Y.

July 13-20. Conference on the Christian World Mission, Silver Bay, N. Y.

July 16-Aug. 27. Lisle Fellowship Conference, Lookout Mountain, Colo.

July 17-20. United Christian Movement Regional Planning Conference, Lake Junaluska, N. C.

July 17-24. Camp Farthest Out, Indian Hill, Colo.

July 17-24. Michigamme Methodist Summer School of Ministerial Training, Lake Michigamme, Mich.

July 17-31. Christian Ashram, Green Lake, Wis.

July 18-24. National Reform Conference, Winona Lake, Ind.

July 18-21. North California Disciples Convention, San Jose.

July 19-23. Peninsula Methodist Summer School of Ministerial Training, Dover, Del.

July 19-24. Methodist Young People's Assembly, Buckhannon, Va.

July 19-30. Anti-Alcoholic Seminar, Winona Lake, Ind.

July 20. Federal Council of Churches, Executive Committee, New York.

July 20-29. Alberta School of Religion, Calgary, Alta., Canada.

July 21-30. United Christian Adult Conference, Northfield, Mass.

July 22, 23. Arkansas Disciples Laymen's Retreat, Ferncliff Lake.

July 25-Aug. 1. Cedar Falls Bible Conference, Cedar Falls, Ia.

July 26-30. North Dakota Methodist Summer School of Ministerial Training, Grand Forks.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, JULY 14, 1943 NUMBER 28

EDITORIAL

JUDGED by the scale of the fighting in Russia and North Africa, the attack against Rabaul which General MacArthur has launched in the south Pacific looks like a minor affair. Probably not more than 150,000 men are involved on both sides; it is doubtful whether as many as 25,000 are in action at any single point. Nevertheless, this attack is of great importance, for it is to settle a major strategic problem. Can the war in the Pacific be won from the bases at present occupied by the Allied forces, operating according to their present strategical dispositions? Or must we wait until bases and forces are available to launch our main attacks from China or Siberia before we can hope to overcome the Japanese? That is what this attack, which is attempting to pinch off New Britain, is planned to find out. If, by threatening at Kiska and against Paramushiro in the north Pacific, we can sufficiently divert Japanese strength to make possible a swift capture of Munda, Salamaua, Lae and Rabaul, then an island-by-island strategy for the return to Bataan and attack on Tokyo will be proved feasible. But if this approach to New Britain by an enveloping movement from the Solomons and New Guinea proves as difficult and costly an operation as did the occupation of Guadalcanal, then the attack on Japan itself is likely to be held in abeyance until some way can be found to launch it from China or until Russia, by entering the war in the east, makes Siberian bases available.

Driving Toward Rabaul

North Africa Is Still A Headache

ABOUT the time this paper goes to press General Giraud is expected to reach Washington. There he will be accorded honors which will contrast strikingly with the treatment which has been given to General de Gaulle, who could not even secure permission to visit this country. It is apparent, however, that despite what may be done to exalt Giraud the struggle for French leadership is still far from settled. De Gaulle and the other French leaders in North Africa have, for the time being, accepted Giraud's command because they could not help themselves. General Eisenhower told them it was a case of that "or else," and when they found the British backing the American ultimatum they necessarily bowed to it. But this ultimatum seems to have been caused by the speed with which De Gaulle was running away with the situation; if the Allies had not interfered their hand-picked commander, Giraud, would have been pushed into a subordinate position in a matter of weeks. Such interposition has saved Giraud's position, but it has left De Gaulle sore. It has left Frenchmen in general sore, for they do not relish taking orders as to their national leadership. It has opened the way for Laval to charge that he is no more a puppet of Hitler than Giraud is of Roosevelt and Churchill. The ultimate effect, when France is freed of the nazis and the United Nations try to turn back control of the country to its own people, is likely to be a violent reaction against the Allies. For it then will be almost necessary for French leaders, in order to convince their countrymen that they are no longer puppets, to take such a nationalistic course that it will seem anti-Allied. With regard to postwar relations with France, our statesmanship today is leading us into deep waters.

Japan Holds a Wartime Religious Conference

THE MONITORING service of the OWI, listening in on Tokyo, has heard three Japanese government broadcasts reporting what happened at the East Asia Religious Cooperative Conference held there June 28 and 29. The conference, according to the Tokyo broadcasters, was participated in by the Federation of the Shinto Sect Association, the Dai Nippon Buddhist Association, the Dai Nippon Moslem Association, the Tokyo Islam sect and the Federation of Japanese Christian Associations. A government official, Ryutaro Nagai, who is noted as an orator, presided. The minister of education and the first minister of Greater East Asia affairs made speeches. A pledge of gratitude to the nation's armed forces was adopted at the opening session. For the rest of the time emphasis was placed on the part religion should play in keeping up the morale of the fighting forces, and how to "increase

fighting power through religion." Before the conference adjourned it adopted a "declaration to the world" which charged that Great Britain and the United States have used religion as a culturally divisive force in the Far East. "We must cooperate," declared the delegates, "to rid all mankind from this discrimination of America and Britain." Just what kind of discrimination they had in mind the radio reports made public by the OWI do not make clear. Perhaps our readers can guess. In any event, it is of interest to see religion being used by the state on the Japanese side of the battleline in the same fashion in which it was once used by Western nations.

Racing Against Time to Avert A National Tragedy

SIXTY-SIX MEN laboring under a sense of enormous public responsibility met in Richmond, Virginia, two weeks ago. Half of them were Negroes, representing the recent Durham conference which presented a platform for southern racial relations to the whites of that section. Half of them were whites, representing the subsequent Atlanta conference which approved the Durham document. At Richmond they realized that they must speed up the process of cooperative discussion and action if the nation is not to be torn by a racial hostility which is every week growing more violent. Once more they approved the Durham platform (see The Christian Century for January 20, page 92), then appointed committees to work out practical measures for dealing with the race issue as it arises in relation to political and civil rights, industry and labor, service occupations, education, agriculture, military service, social welfare and health. Then the continuing committee, half colored and half white, adjourned to meet again at Atlanta during the first week of next month. There were only four speeches at the Richmond meeting. These were delivered by M. Ashby Jones of Atlanta, Howard W. Odum of North Carolina, Gordon B. Hancock of Virginia Union University and Charles S. Johnson of Fisk—names sufficient in themselves to certify the standing of the participants and the responsible nature of their deliberations. But these sixty-six men were in no mood to listen to many speeches. They felt themselves engaged in a race against time. They saw their efforts as almost the last chance to deal with the race issue on a basis of deliberation, conference and cooperative action. It is to be hoped that both white and colored elements in the south will rally to the commission's program by the time of the Atlanta meeting next month. If they hold back, catastrophe may be our national lot.

Theological Commission Begins Its Task

JUST to keep the churches reassured that the Federal Council's Commission on the Church and the War in the Light of the Christian Faith is at work upon the great task assigned it, we are able to report that the first meeting was held in New Haven, in May, and a plan adopted for the exploration of the field preliminary to the next meeting which will be held in October. The commission, consisting of twenty-four theologians, presided over by Professor Robert L. Calhoun of Yale University, organized itself in three groups. The first, under the chairmanship of Professor Edwin E. Aubrey, of the University of Chicago, is undertaking to make a complete analysis of the questions which are being posed for the church today by the fact of war. The second, under the leadership of Professor Roland A. Bainton, of Yale, is making a historical approach to the major types of answers which have been given throughout the various stages of church history (including our own generation) as to the relation of the church to war. The third, under the chairmanship of Dr. Calhoun, is addressing itself to "the underlying theological structure of reasoned faith that bears upon the problems raised for the church in wartime and upon the answers the church may properly give." This, one can see at a glance, indicates that the commission has spread a net which will take in every element of the issues which the church confronts in the presence of war. Professor John C. Bennett, now of Union Theological Seminary, was appointed to serve as secretary of the commission and coordinator for the three groups. Each of the sections, after working on its assignment during the summer, will hold a sectional meeting in the early fall and prepare its findings for the plenary meeting in October. The churches will understand that this is an unhurried undertaking, that considerable time and many meetings may be required to effect an assimilation of the various minds participating, and that the discussions will hardly lend themselves to public report until the definitive statement has been formulated. Nevertheless, it will be encouraging for the commissioners to know that their united and unselfish effort is much on the heart of all Christian people who await their conclusive findings with prayerful eagerness.

Art and Fiction In the Movies

THE LETTER from Dr. Winburn T. Thomas, widely known Presbyterian missionary, which appears in our correspondence department this week, opens up what is rapidly becoming a field for widespread and violent debate. To what extent are the movies, when dealing with contemporary events of great importance in determining national policy, justified in presenting a fictional or disputed record of those events? Does artistic license protect the right of the movie producer to take liberties with historic fact? Discussion has mounted on this issue ever since the release of "Mission to Moscow," with its foreword by former Ambassador Davies purporting to offer the film as a dependable record of Russian policy and developments before the German invasion. Correspondents who were in Moscow at the period depicted have heaped scorn on its historical inaccuracies, which they generally regard as deliberate perversions. John Dewey has blasted it as an ethical outrage. On the other hand, a film we saw last week, "Chetniks," glorified the Serbian guerrilla leader Mihailovich in a fashion which would undoubtedly be quite as displeasing to the Kremlin as the Davies film was to John Dewey. Would the claim of artistic license cover the objections to "Air Force" raised by Dr. Thomas? Here is one of the most gripping war films so far produced

by the American movie industry. Yet its evident intent is to send away its audiences believing that in large measure the disaster inflicted on American forces in Hawaii was the work of local Japanese saboteurs. This despite the fact that there has been no evidence to this effect made public and that responsible officials, such as the head of the FBI, have denied categorically that any such sabotage occurred. However, if American audiences can be made to believe that this film is telling the truth the effect will certainly be to make more difficult the position in this country of a minority group already victims of racial prejudice. To what extent, under such circumstances, is Hollywood justified in thus circulating unconfirmed and probably unfounded rumors? We would have expected producers with the racial background of Warner Brothers to have acted with a greater care for the welfare of minority groups than seems to have characterized them in this case.

More Liquor So Aged Oregonians Can Eat

A PORTLAND correspondent favors us with a clipping from the *Oregonian* reporting that the governor of that state is negotiating for the purchase of large additional supplies of liquor for Oregon's state-owned liquor stores "so that the old folks of Oregon can eat." If the connection between the questionable means and the worthy end is not at once obvious, it may be explained, as the *Oregonian* explains it: "Oregon derives its funds for old-age assistance through the sale of liquor in state-owned stores. It has been increasingly difficult to keep the stores stocked because supplies are dwindling." The governor is quoted as saying: "Unless we are able to buy a substantial quantity of liquor soon [as he is trying to do in St. Louis, on his way home from the governors' conference at Columbus], we will have to call a special session of the legislature to provide other funds for upkeep of the aged needy." Not a bad idea, at that. Perhaps the shortage of income from liquor will give a chance to observe more clearly the absurdity of tying the support of a social good to the income from a social evil. In some of the western states, years ago, the license fees from legalized gambling went into the school fund and one could not protest against the demoralizing effects of open faro and keno joints without eliciting tearful pleas to keep them going for the sake of the dear children. Whatever may be the merits of Oregon's system of liquor control, as compared with other systems of control or non-control, they are certainly obscured to the point of temporary invisibility when, by reason of this preposterous linkage of old-age relief to liquor sales, the governor has to encourage the young folks to drink "so that the old folks can eat."

Add: Protest of Churches

FOLLOWING up the series of items given in these pages last week illustrating the stalwart and unconcealed opposition to Hitler's new disorder in Europe by churches and churchmen in Greece, France, Belgium, the Netherlands, Denmark, Norway and Czechoslovakia, we add a few more from the bulletin of the World Council of Churches. France—refugees reaching Switzerland report that churches of all faiths continue to help the Jews, facilitating the escape of many and feeding those who cannot escape. Holland—an underground paper publishes in full a translation of the report of the Delaware Conference on the conditions of a just and durable peace; hostages released from internment camps report deep fellowship among Christians of all communions in these camps. Yugoslavia—a congress of Orthodox priests protests against the collaboration of certain bishops with the German forces of occupation, and congratulates the church in Russia upon its support of the government in the war. Slovakia—the Lutheran Church denounces the decree requiring Jews to wear a yellow badge. France—a Christian magazine, secretly printed and widely circulated, gives a compilation of all declarations of church leaders against persecution of Jews, and declares that "the more nazism makes its domination felt in France, the more clear and firm our spiritual resistance must become." Hungary—a new commission is being formed to represent all elements in the ecumenical movement. Switzerland—an "ecumenical study week" was conducted by the office of the World Council with one hundred and fifty students in attendance, including refugees and others from many countries, for the consideration of postwar problems, including missions. Thus the life of the European churches continues, and not wholly in the catacombs even though a worried Diocletian is still in power.

Dutch Demand Democratic Postwar Relief Plan

THE NETHERLANDS government-in-exile has a valid criticism of the program of postwar relief and rehabilitation, as tentatively agreed upon by the United States, Great Britain, Russia and China, but it supports its criticism by a weak argument. That the central committee which is to allocate food and raw materials to the needy nations should represent only the big four, is not a good arrangement. That the predominant voice in deciding about the distribution of food should be that of those who will have to furnish most of it—i.e., us—is an arguable proposition. But the enterprise is much too big to be controlled either solely by the one least needy nation or by the four most powerful. The Dutch have a point when they say, as they have said to our state department, that "the composition of the central committee is not in accord with democratic principles." But they weaken their argument by the assumption that one feature of the postwar settlement will of course be the restoration of their vast East Indian empire. Their specific objection is that "all the United Nations having territory in that region [the Far East] are represented on the central committee with the exception of the Netherlands." So it seems that they are picturing the perpetuation or restoration of all the old imperialisms—and apparently with American retention of the Philippines, or the Japanese mandated islands, or something that will constitute a territorial interest in the western Pacific—and their idea of a "democratic" setup for the committee is one in which there will be share and share alike for the big five, including the Netherlands. This is not the time to say unkind

words about the Dutch colonial policy, but it is scarcely possible to avoid saying that some other slogan than "democracy" will have to be found to justify the inclusion of the Netherlands in the committee on relief and rehabilitation on the ground that the committee should be composed of the powers which have imperial preserves in the Far East, and that that includes her.

A Tortured Theologian

BETWEEN the theologians of Great Britain and those of the United States there is a profound difference of mood in which they have, respectively, reacted to the war. The British mind is more open and candid in expressing the torture of the Christian conscience as it confronts the hideous but inescapable demands which war makes upon all citizens. American thinkers, on the other hand, are reticent and evasive in dealing with the moral and spiritual tragedy which war entails. They shrink from admitting its reality, or they tend to minimize its poignancy. This difference can be accounted for if we consider the contrasting ways in which the war came upon the two peoples.

The war fell upon Britain like a vast cataclysm, engulfing the whole nation in an abrupt and brutal necessity which allowed no time or occasion for argument as to the nation's duty. Duty and necessity were identical. Indeed, duty was swallowed up in necessity. For Britain, the war seemed like a convulsion of nature which could not be argued with. Its fighting morale was determined by this necessity. The British spirit was therefore left free, while grimly fighting, to make articulate its sense of the moral predicament in which it was caught. This predicament has been discussed with a realism that is unrestrained by inhibitions of any kind, least of all by the prudential fear that its candor might weaken the nation's morale. With no alternative but to fight, the spiritual leaders of Great Britain have therefore been open and frank in giving voice to the torture of soul which the necessity of fighting lays upon the Christian conscience.

In America, it has been otherwise. We were eased into the war by a gradual process involving a long controversy concerning our national duty. The vast majority of our people were opposed to our participation. The interventionist minority carried on a persistent campaign of propaganda to convince the American people that this was their war, and that it was their duty to get into it. When the fighting at last became an actuality, the propaganda temper was carried over into the war itself. The fighting had to be "justified," as the intervention was "justified." It did not have to be "justified" in Great Britain, for there its necessity was soon obvious. But when you have to "justify" a war, not only before but after it has become an actuality, it is inevitable that you will "play down" the human suffering and the torture of conscience which war involves.

On our side of the water there has been, therefore, no open and candid confession of the tragic predicament of the Christian conscience such as is freely voiced by the spiritual leaders of Great Britain. Leaving the service of The Christian Century for others to appraise, the fact is that we have had no journalistic medium of expression in this country answering to Dr. J. H. Oldham's *Christian News-Letter,* for example, which has carried on from the beginning of the conflict a profoundly serious interpretation of the problem which war presents to the Christian faith. Our pacifist theologians have been conspicuously silent. Our pre-Pearl Harbor interventionist theologians, having assumed their share of responsibility for getting us into the war, could hardly be expected to characterize the result of their efforts as a tragic predicament for the Christian conscience. As they had been aggressively vocal in demanding our entrance as a national duty, so it has seemed to be their role to provide moral sanctions for the actual fighting. Or, having fired a few opening guns and exhausted their ammunition, they have followed their pacifist brethren into silence, leaving the Christian conscience without that guidance from the Word of God which our theologians should be pre-eminently qualified to offer.

(In fairness, an exception should be noted of two or three theologians who do not fall in these general categories. It should also be said that the Federal Council's Commission on the Relation of the Church to the War in the Light of the Christian Faith, consisting of twenty-four theologians, is now engaged in a collaborative effort to provide the scholarly guidance which this editorial desiderates. This effort, we believe, is great with promise. See editorial paragraph on page 812.)

A vivid illustration of the spiritual candor and moral realism of British theological leadership in contrast with the apparent evasiveness of American theologians is found in a sermon delivered by Principal J. S. Whale, of Cheshunt College, Cambridge, one of Britain's most distinguished and influential Christian scholars. Reported in full in the London *Christian World,* this sermon contains a long section in which the tortured soul of this eminent thinker is laid bare with utter frankness and sincerity. We quote here his relevant paragraphs:

> Why is it that the Christian society is not strikingly, convincingly, triumphantly different, in thought, deed and life, from the non-Christian society living on its doorstep? In time of war does not this old and notorious problem become almost unbearable? It certainly does for me. Like all of you I am called by Christ's name, yet I am inextricably and guiltily involved in a world situation of appalling evil which is an outrage on the name of Christ. The war puts us all in an utterly false position, from which there is no escape. Every serious and sensitive heart knows the agonizing dilemma with which it is here confronted. Christians ring their Easter bells in Rome and Washington, in Munich and London; but after singing "Christ is risen; Hallelujah" they hope for news of the successful extermination of their brethren for whom Christ died—at sea, on land and in the air. There is the all too familiar dilemma. It presents us with two and only two alternatives.
>
> On the one hand we may take the only logical position—that of uncompromising pacifism. But with what result? It is idle and worse to say that the result does not concern us. Events force me to admit that this way of non-violence would insure the brutal and abiding triumph of terrible evil, and I cannot believe that this is the will of the God and Father of our Lord Jesus Christ. When the massacre of the defenseless is a common occurrence, when hardly any imaginable outrage against decency and truth is lacking, passive martyrdom for the ideal of absolute love is no answer to the desperate need of a sinful

world for the bare justice of law. All my fine phrases about the power of love to overcome evil just die in my mouth when I am confronted with tyranny which is as successful as it is devilish. I do not *deal* with foul iniquity by uttering ineffective moral platitudes and passing by on the other side. Unless my Christian witness is to be completely irrelevant to the tragically complicated realities of world politics, it has to face them as realistically as the responsible leaders of the nations have to do. In short, the way of non-violence involves condoning the triumph of such terrible wrong as to be itself wrong.

But, on the other hand, the wholehearted support of the war effort—which is the only logical alternative to uncompromising Christian pacifism—involves us in the practice of the most horrifying evils, in order that evil may be overcome. This, too, can never be Christian. This is an offense against the love of Christ forever. You have only to listen with the smallest degree of understanding and imagination to any news bulletin and, as a Christian, you shrink back appalled.

There is no easy way out of this tragic predicament. The immemorial mystery of man's iniquity will outlast our armchair strategies and our deck-chair homilies. Rhetoric will not solve humanity's oldest problem; indeed, the easy irresponsibility of the professional idealist often aggravates it.

It is doubtful that we have in the United States a preacher or a theologian, pacifist or non-pacifist, who would be prompted to make so poignant and honest a confession of his soul's plight as that which Dr. Whale unveiled in this sermon addressed to the annual meeting of the Colonial Missionary Society. This is not because the war is not felt in the same way by many among us, but because the illusion that war has to be "justified" is so insistent that it inhibits and conceals our consciousness of its tragedy. The pattern set by our controversy before the United States definitively entered the war has been carried over into the actual conflict itself to conceal the truth that, once begun, the war takes on the character of an inescapable necessity.

Dr. Whale's pain-inspired admission that the war "puts us all in an utterly false position from which there is no escape" either by way of pacifist objection to war in general or of wholehearted support of the war effort, points straight to the objective, empirical fact with which all our thinking and agonizing about war must begin. When war has once been entered upon, the citizen can neither withdraw from it nor, by any moral standard, secular or Christian, can he justify his participation in it. This is the tragic situation which Dr. Whale so clearly senses and which he describes so candidly in his personal confession.

The sermon reflects a wholly different mood from that which has characterized those American theologians who have been most articulate in discussing the war. Here we have been bedeviled with a moralistic attempt to prove that the war is righteous. The "proof" brought forward is chiefly drawn from the utterly unchristian conception of the relativity of right and wrong. While admitting that we have sins of our own to answer for, our theologians insist that we are not as bad sinners as our enemies. Conceding that the difference between our enemies and ourselves is not the absolute difference between black and white, they describe it as the difference between a dark gray and a lighter gray.

This thoroughly unchristian moralism provides the ground on which our belligerent theologians have sought to comfort our conscience with the claim that our fighting is righteous. True, as the discussion has gone on, this type of argument has been allowed almost to lapse. At the beginning of the war it was overtly and even aggressively pressed. But now, for the most part, it has been so whittled away that it survives only in the simple proposition that we are at least sufficiently better than our enemies to warrant our being entrusted with the task of making a better postwar world as the result of our victory than our enemies would make if they won. This, therefore, makes the slaughter of our enemies righteous!

All such moralism eclipses the tragedy which should torture the soul of American Christians as it does the soul of Dr. Whale and many of his fellow theologians. As a Christian, Dr. Whale cannot talk in these terms. He senses the bedrock of necessity upon which the fighting rests, after it has begun, and does not shrink from confessing the moral tragedy which this necessity creates. "Wholehearted support of the war," he says, "involves us in the practice of the most horrifying evils in order that evil may be overcome." And he adds: "This, too, can never be Christian. This is an offense against the love of Christ forever."

While paying tribute to the profounder insight and the more candid expression which characterizes the utterances of our British brethren, we are bound to express surprise that they stop where they do. We have yet to find in their writings any attempt to interpret this tragedy in the framework of the Christian gospel. Instead, the British conscience is left to nurse its torture with no Christian relief. Dr. Whale, like his British fellow theologians, seems unable to throw even a gleam of light upon it. There is no "easy way" out of this predicament, he says, and stops abruptly in his tracks, going back to his study and his classes and sending his hearers home with only the stark tragedy in their hearts.

The remainder of this sermon is devoted to a condemnation of night bombing, ending with the demand that the British government announce its willingness to discontinue it if Hitler will! The connection between this moralizing about night bombing and the rest of the sermon is obscure. But it would almost seem as if the preacher's tortured conscience hopes to find some measure of relief from the monstrousness inherent in the whole regime of war merely by manicuring one of the claws of the beast!

It is, of course, true that there is no "easy way" out of this predicament, and certainly the throwing of a sop to virtue by condemning night bombing is no way out. But Christian faith declares that there is a hard way out! And the amazing thing about Dr. Whale's sermon is that, though at several points he skirts the edge of the Christian solution of the tragedy, he fails to utter the Word of God which his lips so nearly frame. Readers of The Christian Century need not have expounded for them again the message which we believe is the veritable Word of God not only for the tragedy of war but for the tragedy which inheres in all human experience. This message, we insist, is found in the revelation of God's thwarted love which is disclosed to Christian faith as divine judgment upon sin, a judgment whose meaning is never vindictive but infinitely gracious and redemptive, calling man to repentance

for the sin that has issued in the tragedy, and carrying the assurance of forgiveness, regeneration and peace. The Christian gospel of repentance, taken home to every conscience tortured by the "false position" in which it is involved by the inescapable necessity of actual war, and extended to the collective conscience of the nation—this is the way, and the only way, by which men and nations may be released from the otherwise unending torture which they bring upon themselves by refusing to order their lives and their societies by the laws of God.

It is carrying coals to Newcastle to say these things in comment upon the words of a profoundly evangelical theological scholar like Dr. Whale. He knows these things far better than we, and could say them much more clearly. Earnestly do we wish that British theologians who so plainly discern the moral tragedy of war would bring this tragedy and the Christian gospel together. If they would only for a moment place the two side by side, and envisage them simultaneously with but a single glance, they would see that these two belong eternally together, that the tragedy of the gospel fits the tragedy of the war.

It is understandable that our American theologians should be slow to find in the substance of the gospel the Christian meaning of the war. They have been too deeply engrossed in proving that the war is righteous (or, as the pacifists contend, that it is unrighteous) to see that, once begun, it is inescapable, and therefore presents a problem which cannot be resolved by moralizing, but only by Christian faith. But from our British leaders who confess with such candor the moral anguish which they suffer by their inexorable involvement in the hell of war, we have a right to expect something more. It would seem that only a step would carry them out of their torturous sense of opaque necessity to that hill outside the city's wall where the grip of human tragedy was once for all broken by the love of God unveiled in Jesus Christ.

Oh, Another Meeting!

EDITOR THE CHRISTIAN CENTURY:

SIR: My little friend had been taken after school to a film which showed some missionary scenes. He came home with eyes blazing with delight.

"Did you like the film?"

"It was lovely, but I had something else too—guess!"

"I can't tell. Something you liked?"

"It was a meeting!"

So that was the memory that delighted him! Before or after the film there had been a meeting. Someone perhaps had given an annual report. Someone had moved, and another had seconded, a resolution or resolutions. The secretary no doubt had been re-elected, and the admirable committee, having been thanked for their services, had been invited with acclamation to continue their arduous labors. Then the visiting speaker had spoken on the present situation, showing either that it was better than was commonly supposed or that it was worse than some imagined, but in either case that they must be up and doing. You know that meeting.

But I was compelled to ask myself some questions. "Quintus," I said, "speaking as man to man, does a meeting thrill you with the same delight as this little friend has found?"

"Quiz," the answer came, "as man to man, no! I believe in meetings; I even go to them, but not with a light step and a song on my lips. And if on my return I am asked where I have been they see no such fire in my eyes and they hear only a sigh, 'Oh, I've just been to another meeting!' "

There may be some pleas in extenuation before sentence is passed upon me for being "careless and indifferent"—the two epithets which used to be inseparable in the judgment passed by the serious. I have had my full share of meetings. I may be suffering from an overdose of such things. The suggestion which you tentatively offer that I do not want to hear others speak I warmly repudiate. I love to hear others, at any rate when they have something to say, and I assure you they sometimes have.

Perhaps there is some less favorable reason for the fading of the light which should rest upon the assembling together of human beings. I may even have begun to shut myself up within myself, and be in danger of becoming like one of those who find their own society so entertaining that they do not need others. Barbarians they are, for civilized man dwells by choice in cities with his fellows.

The horrid suspicion strikes me that I may be faltering in my democratic principles. You will agree that you cannot have a *true* democracy without meetings. Democracy involves at least a sense of neighborhood, and it is seen at its best when the neighborhood is not too vast. Meetings—not simply interchange of notes or of phone calls! To be a democrat you must do more than answer letters or ring up your associates; you must meet with them, eye to eye, face to face (but not, as an old acquaintance of mine said by a slip of the tongue, "tooth to tooth").

A democratic society is one which is defined a hundred times every day, but at least it must be an association of good neighbors. They must talk together, agree together, play and quarrel together. There is no substitute for the personal touch. The man who writes solemn treatises on democracy in his lonely study, and neither knows his neighbors nor is known by them, is a poor democrat. He is a little better if he goes reluctantly to a meeting of his neighbors. He is a *true* democrat if he can go to one and return from it with the same fire in his eyes that I saw in my young friend's.

I too have known meetings in which all things were transfigured by a Spirit which rested upon those who were all together in one place, and tasted the good things of the age to come.

Perhaps that small boy was right.

Ever yours mindful,

QUINTUS QUIZ.

Sea Oats

THEIR gleaning would not yield men gain
Who toil for silver coins and bread.
Thus, sea oats, in the sun and rain,
Like beauty, go unharvested.

JOHN RICHARD MORELAND.

The Moral Equivalent of War

By Harry F. Ward

AROUND the turn of the century William James, the pragmatist philosopher, published an essay entitled "The Moral Equivalent of War." His thesis was that the long developed fighting spirit of man should be turned away from death and destruction and led to express itself in the saving and development of life, by warring against the great social evils—poverty and ignorance, disease and crime. In psychological terms he was proposing the sublimation of the fighting tendencies in human nature. Since men will fight, let them fight together against the enemies of human society that they themselves create or tolerate!

This concept has played a significant part in the movement to abolish war. It was met by, and expressed in, the effort to expose and remove the causes of war which supplements, and gives reality to, the attempt to get rid of its more immediate occasions by international judicial and legislative procedures. Thus the larger part of the pacifist movement, especially the religious sector, saved itself from passivism by taking part in the struggle for social justice and economic democracy. Before the moral equivalent of war could appear as a common enterprise in a warless world, it had to be the substitute for the kind of fighting they could not engage in for those who saw that before war could be ended the ax had to be laid to its roots.

Against Principalities and Powers

The effort to bring to light and uproot the causes of war turned the anti-war movement from an intellectual controversy and a legislative debate into an actual fight against the forces of reaction, waged with cultural, political and economic weapons. As they were attacked by these whose prestige, profit and power were served by the social ills that produce war today, those who sought to remove the evils found themselves in a situation where something more than sweetness and light was required. It was another crusade. They came to know what it means to fight against principalities and powers, against spiritual wickedness in high places.

As in the days of the fight against slavery, and then against the politically entrenched liquor traffic, those who put on the whole armor of God and went forth to give battle with spiritual weapons against war were attacked with slander and calumny. The security of their families was threatened and sometimes destroyed. They found that the moral equivalent of war today means war between opposing forces, the difference being in the weapons used. They had to learn that the gospel of good will and the spirit of tolerance do not mean appeasement of the forces of evil, for that not only fails to overcome evil but actually strengthens its power. Much as they disliked and feared the use of military symbolism, they actually had to be "Christian soldiers, marching as to war."

When fascism appeared, with its professions of peaceful intent as the façade for its preparations for war, the struggle against this hydra-headed monster, abroad and at home, became the immediate moral equivalent for war and the one chance to prevent what now is happening. For those who acted on this knowledge in the lands where the fascists came to power there was the ever present danger of the torture chamber, the concentration camp, the headsman's ax, with little more prospect of survival than is offered the soldiers given a suicide assignment.

Warning Against Fascism

For those who took this course in the nations where such barbarities are not yet practiced on political enemies, the risks were loss of reputation and position. They faced the refinements of cruelty that have been used upon those who exposed and resisted our potential fascists ever since Dies, his political allies and that section of the press which uses them in behalf of its owning and allied interests, stampeded the lower branch of Congress into a witch hunt. Whether these forces of reaction, the counterpart of those we are fighting in Europe and Asia, can come to power here and turn this war into the breeder of others depends upon how many of those who reject fascist principles can recognize those principles in their American garb and will then fight a good fight against their exponents and the conditions that produce them.

The coming of the great war that became inevitable when the steps that could have deprived the fascists of the means to wage their total war were not taken, puts the question of the moral equivalent of war in a new light. It has brought wide recognition of the fact that mankind has entered upon a struggle of which the battle front is only one aspect. It is generally admitted that if the nations do not now take some concrete steps in the direction of removing the causes of war, this greatest of all conflicts will merge into a series of civil and international wars. The sign of promise is that never in history was there as much discussion while a war needed to be won about what has to be done to prevent its reappearance. This time there is more than fine phrases, there is more than paper plans for international government.

An Event of Historic Significance

Freedom from want has come into the picture. The food conference has met. In timidity about what might happen, the administration scaled down the publicity. Some of the newshounds, trained to feed the appetite for sensation, called it dull. But it was an event as significant historically as the war itself. For the first time the provision of the basic necessities of life is being planned on a world scale. An actual effort is being made to prevent permanently the hunger that turns human beings into snarling, rending beasts, and to remove the undernourishment that checks the ability to solve the problems which all nations now face.

This time the building of the common house for all mankind is starting with the foundation instead of the superstructure. If it can go on up, by the democratic process used on a world scale, intelligence and knowledge

can grow on the way and the culture that enables understanding between all peoples can develop. The common effort to satisfy material needs, made possible by a long line of prophetic spirits, takes us in the direction our ideals would lead us.

So this war reveals itself as more than the clash of imperial interests, more than the struggle for national liberation. It appears, as Mr. Wallace has truly said, as a crucial incident in the long effort of the common people to take power into their own hands and control their own destinies. Going, and yet to go, beyond the purpose and meaning of those who started it or were drawn into it, seen in all its aspects, this war is a struggle for control of the world—its economic process, its cultural development —for a period of history. By whom and for what? By an extended, vitalized democracy or a restored and strengthened autocracy! By consolidated international financial interests or by the peoples of the earth learning how to plan for and meet their common needs by cooperative efforts! For the development of all the people or a few—the white race and its upper classes! So the world conflict runs through as well as between the nations, and its dual nature offers those who cannot on principle participate in the international fighting front a moral equivalent of war on the home front.

Resistance to Democracy

By compulsion of the preservation of privilege, which is sometimes stronger than self-preservation, the extension of democracy by which alone the causes of war can be removed is being resisted by most of those who stand to lose by that development. Their supporting forces are all who are afraid of change and so can be deceived as to its need and consequences. Whether it is food or air transport, machine tools or shipping, education or the means of culture or any other of the necessities of modern life, most of those who now own or operate them primarily in their own interest will naturally resist any attempt to develop the world struggle into the lessening of the causes of war by democratic control of the means of life.

Time and again, as official reports show, their natural desire to protect their postwar economic position has hindered the war effort and still prevents the full mobilization of our resources. More actively will they resist such mobilization to meet postwar needs. So we win the war at much higher cost, and we win the peace not at all, unless the enemy within the gates, who first identifies class interest with national well-being and then puts it above national need and the preservation of democracy, can be defeated. If he wins, in place of international planning of the food supply we get food used as a weapon on the side of reaction; in place of national planning to prevent unemployment we get the old cycle of boom and collapse, on a bigger scale, with more destruction of democracy, more war. To take part in this battle of policies becomes then a moral imperative for those who want to end war, a moral obligation to the boys overseas for all who, for any reason, cannot participate in the fighting front.

At present we are nearer to winning the war than we are to winning the peace. This is because the democratic forces are not fully mobilized against a fascist future. This is plainly the case in that large section of the Protestant churches which desires the abolition of war, whether on grounds of religious principle or social consequences, or both. Divided on the degree and quality of their support of the war, they run the risk of repeating the experience of the political left in Germany, whose theoretical differences led them into tactical mistakes that permitted the nazis to come to power. The point on which they are agreed, and therefore on which they should fight together against the common enemy, is the necessity of winning the peace.

Discussion Not Enough

The general discussion throughout the church world of the conditions of a just and durable peace is evidence that those who for conscience' sake cannot participate in war seek some part in the world struggle in which their conscience does not permit them to remain passive. This discussion, however, falls short of being a moral equivalent of war—that is, of actually working against the causes of war—unless it is tied to the day-by-day policies of the war, and unless it is accompanied by action.

So far most of this discussion has followed the pattern of past, outmoded experience. It has ignored what even the Office of War Information was telling the people, that the postwar world is being shaped by today's decisions and actions, not at some future peace table. Except for some parts of the Delaware Conference the procedure has been to call for more discussion, not action. And now the concrete proposals of the Delaware Conference, which would have related the enterprise to the policies and actions that are now making the form of things to come, have been disregarded in favor of more discussion of general principles and procedures that were a commonplace of the peace movement years ago. This at a moment when the National Resources Planning Board is denied funds; when the policy of preserving the economic structure of Europe, the counterpart of preserving free enterprise here, is revealing itself in North Africa as the protection of the gains of an international financial ring, including those of its Axis partners; when the proclamation of the end of imperialism is being nullified by the triumphant announcement of the unity of the French empire.

Call to Action

The first sign of action is the announced program of the Methodist council of bishops to get a million letters to Washington in behalf of international cooperation. To be effective these will need to be followed by others specifying cooperation between whom and for what ends, at each of the points where the form of the postwar world is being decided, as they move up on the calendar where tomorrow is merging into today.

The battle of ideas and ideals, which is the major concern of the churches, is being fought over the extension of democracy from the political realm to the social and economic field, the development of freedom into the continuous realization of equality, the necessity of planning for human well-being through an economy of abundance instead of an economy of scarcity. This becomes the battle of concrete policies in the day-by-day management of the war enterprise and now in the administration of each

country occupied. If in these procedures the monopolistic, anti-democratic features of capitalism are strengthened, the conditions of a just and durable peace are thereby destroyed. Once more our ideals remain on paper, and disillusionment oppresses a generation.

If the people in the cities and towns whom the Protestant churches influence can now get from their leaders that understanding of the points where the form of the future is being shaped such as is coming to a large part of labor and a growing part of the farmers through their experience in the battle of production, if they will fight a good fight on the home front for the realization of their ideals, we have a chance to win the peace which did not exist last time.

'Perplexed But Not Unto Despair'

By Georgia Harkness

NOBODY but God knows how many baffled, frustrated, despairing individuals there are in the world today. Besides the many millions who have been plunged into acute anguish by the overt destructiveness of war, there are many more who though outwardly calm feel the demons of instability, rebellion and despair gnawing at their souls. If religious leaders have any word of courage and strength to speak, it had better be spoken as soon and as wisely as possible.

When a person is able to say with Paul, "I have learned in whatsoever state I am, therein to be content," he can endure anything. It is a great and dangerous half-truth that anybody can have this confidence if he will. The truth in this affirmation has been proved throughout the ages by multitudes of Spirit-filled, triumphant souls. The untruth in it has been concealed by the fact that those who have tried without avail to find spiritual victory through trust in God have generally been regarded by others, and too often by themselves, as not having really trusted.

There are persons who are shallow and half-hearted in their religion, who would like to have the fruits of faith without paying the price. To these the best advice as to how to overcome despair is in the words, "He that willeth to do the will of God shall know . . ." But this does not meet the problem which confronts many sincerely dedicated Christians. There are great numbers who have tried as earnestly as they are able to rest in God, and they find their hearts still restless.

Doubtless to many it will seem far-fetched to say that the trouble is mainly theological. Yet I believe it is. That is, prevalent errors in Christian belief have bred false expectations, which in turn have undercut Christian experience and practice.

I

There has been misunderstanding both of the deeper causes of emotional insecurity and of the way in which God works to lift its burden. It is now generally assumed that if one has a broken back he will not "arise and walk" immediately, but that if one has a broken spirit all that is needed to set it right is prayer and confidence in God's healing power. That God heals in both cases when the conditions of his physical and spiritual order are met is a basic tenet of Christian faith. But that a miracle is not to be expected in the first instance and can be expected in the second is an error productive of much unnecessary suffering.

Depression or despair is a form of acute nervous disturbance. When nerves are upset the cause lies in emotional conflict, in some irritation of the autonomic nervous system of the body, or, as frequently happens, in both, with a vicious circle in which each factor is made worse by the other. Though prayer is the primary source of emotional stability, it is a kind of blasphemy to suppose that prayer, unaided by an understanding of the causes of distress or by an attempt to remedy them, will do all that God requires.

Often the first service a counselor needs to render is to help a sufferer, whose own perspective is too clouded to see clearly, to discover what has caused his acute unhappiness. Sometimes the cause lies mainly in evil attitudes, such as anger, resentment, jealousy, sensuality, pride, egoism or whatever is commonly meant by sin. Sometimes it is in fear, anxiety, inferiority, a fundamental distrust of oneself which is reflected in distrust of the world and a feeling of the meaninglessness of life. Sometimes these attitudes have been caused chiefly by objective factors, such as a turn of events that precipitates bitter disappointment, loss of economic security, bereavement or the enforced partings and uncertainties of war.

Sometimes these circumstances are objectively of great seriousness; again, though trifling, they are magnified in imagination. Since subjectively the phenomena are the same, the victim must have help to see them in their true proportions. Sometimes such causes of distress break upon the individual with sudden shock to shatter his world, while frequently they are to be found in such persistent social sores as race and class antagonisms, poverty, drudgery, unemployment, vocational maladjustments and domestic tensions.

It is not so commonly recognized that sometimes the primary sources of despair lie neither in evil attitudes nor in social forces, but in certain peculiarly disturbing bodily conditions. Among the most common are infections and toxins in the bloodstream, malnutrition, endocrine imbalance, organs that are misplaced or that function under strain, nerve shock from surgery, persistent insomnia and the continued use of sedatives which by nature are depressants. Much has been said of the contribution of religion to physical health; all too little reckoning has been made of the barriers to spiritual health imposed by some

forms of illness. Excessive fatigue or a nagging pain, when long continued, can be more disruptive to spiritual stability than a far more serious illness from which one soon recovers.

It is clear that since despair can have so many different sources no uniform treatment is applicable to all. It is true that in *any* condition prayer and faith are better than rebellion and distrust, and there is no situation however dark in which God does not seek to impart strength. It is not true that by faith alone every broken spirit can be healed. God works with man to lift and heal, but only through the eradication of barriers in our total psychophysical existence can his Spirit have an unhindered channel. Recognition of the limits as well as the possibilities of prayer leads to release from the bitterness of expectations unfulfilled, but also to clearer direction and more potent faith as we seek to work with God by meeting his conditions for the lifting of the burden.

II

Misunderstanding of the relations of man's sin and finiteness has led to false assumptions, and therefore to bad personal adjustments. Both the older orthodoxy and the new put the major emphasis on the fact of sin. Any self-justification on the score of man's weakness is forbidden, lest it lead to complacency and spiritual pride. The contention is that the absolute demands of the Christian ethic are such that no man can fully meet them, and that any man seeking to save himself by good works must like Paul find himself in despair. On the other hand, liberalism especially in its more humanistic forms has depreciated sin, finding the cause of all human evil in man's weakness and in particular in his ignorance. This assumption, though formerly linked with much self-assurance, has collapsed with the social structure in recent years to leave multitudes of people in despair. Hence from either end despair is the outcome of human effort.

The truth, and therefore the way to release, as I see it lies in neither of these positions but in a synthesis of the truth in each. Man is a sinner—even the best of men—and no man can save himself. By far the most important theological event of this generation is the resurgence of belief in divine judgment and the need of repentance for individual and social sin, coupled with the message of redemption and grace. Both sin and grace need to be interpreted in specific terms so that words which had become almost meaningless in our secular culture will again have vital content. But unless we are to abandon belief in the God and Father of our Lord Jesus Christ, God not only forgives sin but imparts power for our weakness, and does not ask of us more than by his strength we are able to do or to endure.

Applied to the desperate situation in which men find themselves, this means that there can be no release from sin or lifting of its consequences until men "with true faith and hearty repentance" turn to God for cleansing and receive his forgiveness. This is true of the individual, who *always* and not merely in time of global war stands in a crisis from which he cannot deliver himself. It is true also of the affairs of nations, which in spite of the most costly human effort cannot be settled in justice until men are actuated by the love that is born of divine forgiveness.

But this is not all. While the stark fact of sin must be reckoned with and every illusion in which lurks spiritual pride needs to be seen for what it is, it is essential to see men not as sinners only but as "children of dust and feeble as frail." Without such perspective we are bound to fall into a mood of condemnation which, whether directed toward ourselves or others, is sub-Christian in its motive and destructive in its consequences.

Though it is no doubt better to condemn ourselves than other people, no man can act most effectively when he is blaming either himself or another. Confronted by the complexities and miseries of the world we must often—not to evade responsibilities but to meet them—remind ourselves that God does not demand the impossible. There are many situations in which not only the most comforting but the truest word is, "He knoweth our frame; he remembereth that we are dust." Having done all that we can we must leave the rest with God, and it is a kind of blasphemy to have an uneasy conscience about what lies not in our hands but in his.

III

There has been misunderstanding of the sources of the faith by which to lay hold upon God's grace. Seeking to emphasize the divine initiative and leave no place for salvation by works, Luther and Calvin held that God imparts not only grace but faith. Reacting against the predestinarian implications of this view, modern religious thought has generally made faith a matter of will, the human precondition of receiving what God stands ready to impart. Again, the truth lies in both views, not in either alone.

Whether in the older Protestant orthodoxy or the new, the assumption that faith as well as grace is the special gift of God not only leads logically to a doctrine of election but morally to despair when one feels bereft of it. The deepest hell is that in which one finds oneself not only sinning and suffering but apparently cut off from God's presence. But the paradox of the matter is that when, realizing his plight, one tries feverishly to lay hold upon God's grace, one is apt to find instead of victory only a worse nervous tension than before. Once more it is a kind of blasphemy to try to save ourselves by storming the battlements of heaven to get God to save us.

The way out, theologically and therapeutically, lies in the recognition that faith is both a gift and a task. Where one believes, as a Christian may, that in God we live and move and have our being, one has only to open the doors of his soul to discover that he rests always in God's all-encompassing love. When one believes that God has revealed himself with life-transforming clarity in Jesus Christ and through Christ has brought redemption to men, one does not need to strain with subjective activism to do for himself what Christ has done for us. When we believe that God bears in his heart the eternal tragedy of the world, we can believe that he bears our griefs and our transgressions. But however gratefully we accept this gift of faith, acceptance does not mean passive acquiescence. It means the glad response of the soul to what God gives, and the taking upon oneself of the hard requirements of Christian discipleship.

To those who have tried without avail to make this

response of the soul, a special word may be said. The trouble may lie in working too hard at it, or in not trying hard enough. It may lie in some blockage to the free flowing of God's Spirit, as indicated above, and one must discover and remove the cause. If the way cannot be opened at once, perhaps the best course is patience and the realization that many of the great saints of the church have had similar seasons of spiritual barrenness. The author of *The Imitation of Christ,* who understood this condition better than most modern counselors, writes: "Suffer patiently thine exile and dryness of soul till thou be visited anew and delivered from all anxieties. . . . Thou art a man and not God, thou art flesh and no angel." When one knows that God is there in the dark, any darkness can be endured.

If one cannot do anything else to help a troubled soul, one can treat him with understanding, sympathy and Christian love. Religious health, fed by its sources in Christ, becomes contagious. The full victory does not usually come all at once. But the sufferer goes forward, growing in power to endure and to say with Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not unto despair." Such deliverance is the ever repeated triumph by which God saves men and lifts them to strength. There are not many things today that the world needs more!

BOOKS

When Labor Was Its Own Enemy

THE TRAGEDY OF EUROPEAN LABOR. *By Adolf Sturmthal. Columbia University Press, $3.50.*

ONE OF THE saddest mysteries of modern times has been the almost total eclipse of European labor. As recently as 1931 labor in Europe was a powerful force. Socialist parties alone had no fewer than 26,000,000 adherents, and the parliaments of European democracies included some 1,300 Socialist members. In less than a decade most of these parties had been swept into the dust bin of history or had failed miserably to fulfill the hopes of their followers. For the solution of this mystery few men are better qualified than Dr. Adolf Sturmthal, editor from 1925 to 1935 of *International Information* in Zurich and, more recently, professor of economics at Bard College, Columbia University.

Dr. Sturmthal's book presents an exciting and invaluable history of the struggles, achievements and defeats of the labor movement in the turbulent period between the two wars. But the book is more than a history. It is also a sharp indictment of trade unions and of labor and Socialist parties for various blunders and inadequacies which not only brought disaster upon them but helped to plunge the world into a long night of fascism and war. The indictment is made on three counts. First, the author contends, the workers' organizations operated almost exclusively as pressure groups striving to promote the narrow interests of their own class even at the risk of detriment to the public interest. They devoted too much of their time to lobbying for higher wages and shorter hours, refusing to recognize that under depression conditions it was impossible for industry to provide such benefits.

Second, working-class bodies are censured for their blind adherence to economic conceptions of the nineteenth century. Strange as it may seem, even the Marxists clung to outworn dogmas of the classical economists. The gold standard, the balanced budget and free trade were regarded as universally valid formulas and revered as almost sacred. To be sure, the men who reverenced these formulas did not accept the entire philosophy of economic individualism. They kept up a continual clamor for higher wages, unemployment insurance and more generous relief, insisting that these could be paid for by taxing the rich. The result was simply to sharpen the class conflict, and in the meantime the depression grew worse, for no new funds were made available for capital investment.

Finally, the author condemns the leaders of European labor for their failure to discern the true significance of fascism. Soon after the triumph of Hitler, Leon Blum spoke of the possibility that fascism might be a necessary form of transition from capitalism to socialism. The German Communists adhered to a similar interpretation but with stronger conviction. Adopting as their slogan, "After Hitler—our turn," they collaborated in more than one instance with the nazis, believing that the establishment of an open fascist dictatorship would destroy capitalist democracy and thereby prepare the way for a proletarian revolution. Not until the middle of 1934 did they generally recognize that Hitler had come on something more than a temporary visit.

The main conclusion which Dr. Sturmthal would have his readers draw is that the fate which befell European labor was largely of its own making. Working-class leaders failed to see that the welfare of their followers was inseparably linked with the welfare of the nation. In particular, they failed to see that the depression could be ended and the triumph of fascism averted by only one method—a sharp increase in production. To accomplish this the sovereign remedy which should have been adopted was deficit spending, supplemented if necessary by a managed currency and other devices frowned upon by classical economists. The fetish of annually balanced budgets should have been scrapped entirely. Budgets ought to have been balanced, not on the basis of a single year but "of a whole business cycle," using the increased revenues of prosperous years to pay the debts incurred during years of depression. It may be doubted, of course, that the author has hit upon the correct solution, but he has at least shown the extreme peril of clinging, in a revolutionary crisis, to dogmas and methods of a dead past.

EDWARD MCN. BURNS.

Books Received

The Wrecking of the Eighteenth Amendment. By Ernest Gordon. Alcohol Information Press, Francestown, N. H., $1.60. Mr. Gordon is the outstanding historian of the anti-liquor movement, from the pioneer days of prohibition in Maine (he wrote a book about that) to the present. His *When the Brewer Had the Strangle-hold* was a revelation (with proof) of the alliance of beer with politics in the days when the saloon is supposed to have been as respectable as it ever was. Now comes the record of the wrecking of the prohibition amendment. This story has been told before, and in full. Mr. Fletcher Dobyns did it in his *The Amazing Story of Repeal, An Exposé of the Power of Propaganda* (1940). Mr. Gordon tells it again, with the diligence of a

thorough research student and the courage of one who hews to the line of recorded facts letting the chips fly where they may. Some of them fly ruthlessly into the faces of men still high in public office and esteem. The power of the press, suborned by advertising, and the corrupt alliance of liquor with politics were the principal factors in the wrecking of the amendment.

Since You Went Away. Letters to a Soldier from his Wife. By Margaret Buell Wilder. Whittlesey House, $2.00. The subtitle tells all, except that they are very clever letters—almost too clever. One feels that it required a little overstrain to keep up this flow of cheerful banter and diverting comment on the activities on the home front. But perhaps that is the intention. Anyway, the letters are very amusing. For the absent lieutenant, being separated from such a vivacious and entertaining wife must have added one more horror to war.

The Sound of the Trumpet. By Grace Livingston Hill. Lippincott, $2.00. Lively fiction—saboteurs, a blonde spy, a soldier-lover, and all that sort of thing—by one of our most prolific writers, who has about seventy novels on her list.

What Matters, Thoughts about Things that Matter Most. By Walton Harlowe Greever. Muhlenberg Press, 50 cents. A little book of strictly orthodox doctrine.

Twentieth Century Philosophy, Living Schools of Thought. Edited by Dagobert D. Runes. Philosophical Library, 15 E. 40th St., New York, $5.00. (To be reviewed.)

Selected Writings and Speeches of Abraham Lincoln. Edited by T. Harry Williams. Packard & Co., Chicago, 95 cents. An early volume in a promising low-cost series of "University Classics." This volume contains a 50-page introduction, 180 pages of Lincoln's speeches and messages, and about 70 pages of selected letters. So much history and so much Lincoln are embodied in the letters that this last is a feature of great value.

Sky Master, The Story of Donald Douglas. By Frank Cunningham. Dorrance & Co., $3.00. The name of Douglas stands near the top in the honor roll of that new science, aeronautical engineering. How new it is, is suggested again by the fact that the thirty years that have been devoted to it by Mr. Douglas, who has just turned fifty, span so large a part of its whole development up to the present. Mr. Cunningham tells the story of his life and work against a background of aviation history in America.

Joseph Charles Price, Educator and Race Leader. By William Jacob Walls. Christopher, $3.00. Joseph C. Price and Booker Washington were, in the opinion of Josephus Daniels who contributes the introduction to this book, "unquestionably the two most remarkable Negroes of their day." Price (1854-93) was founder and president of Livingston College, Salisbury, N. C., a bishop in the A.M.E. Zion Church, a preacher and orator of exceptional power, a wise and trusted leader of his people. His biography, by Bishop Walls, embodies long and careful study under competent direction. It should not only revive the memory of a great man but should be a wholesome and clarifying influence in a time of racial tensions.

A Cooperative Economy, A Study of Democratic Economic Movements. By Benson Y. Landis. Harper, $2.00. Mr. Landis is among the most competent writers on the cooperative movement. He has factual information, acute reasoning and sound judgment. In this volume he surveys the whole field—cooperatives for producers, consumers and professional men, public ownership and public credit, taxation, and the extension of cooperative practice from state to national scale and from national to international scope. He does not give all the answers, and not all readers will agree with the answers that he gives. He considers progress toward a fuller application of the cooperative principle under government sponsorship to be inevitable and beneficial. The book is designed for study as well as for reading, and it will well repay study.

Taxing to Prevent Inflation, Techniques for Estimating Revenue Requirements. By Carl Shoup and Ruth P. Mack. Columbia University Press, $2.75. (To be reviewed.)

Twenty-five Years of Uncontrol. By Edgar Schmiedeler. Our Sunday Visitor Press. A Roman Catholic blast against birth control, imprimatured by Bishop Noll. Here is a field in which the Roman Catholic Church officially and actively campaigns for federal prohibition—of the dissemination of birth control information.

CORRESPONDENCE

The Church's Race Responsibility

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial of June 30 in which you described the recent race riots was excellent. Surely these tragic outbreaks are only an indication of what is to come unless American whites will give up their cherished racial caste system. And I quite agree that responsibility for some intelligent but drastic action lies with the government, minority groups and with responsible citizens of the majority white group.

But what about the church, whose responsibility you dismiss by indicating that it "involves the instruction and arousing of the national conscience"? Does that mean that the church has met its responsibility if it continues glibly to proclaim the brotherhood of man while Jim Crow remains an honored member of almost every congregation, though he has been evicted from many schools, factories, labor unions, offices and places of amusement —none of which profess any religious motives?

Real blows against race prejudice are struck whenever colored and white are brought together as equals and learn to know each other as friends. The church could serve that purpose through interracial congregations, and its position is a strategic one, because Christians who might rationalize many weekday forms of discrimination would be hard put to reconcile their faith with any reluctance to worship God in the same pews with colored folk. But instead of serving this high purpose and helping to rid America of its greatest social problem, congregations portray a pattern of segregation that is hardly surpassed anywhere in our national life.

It is a bitter coincidence that less than a month before the recent Detroit riots the Presbyterian General Assembly convened in that city and practiced discrimination in the housing of Negroes. The writer witnessed a last minute attempt by assembly officials to have a Negro moved to other lodgings, even after he had received hospitable treatment by the hotel.

Mayer Chapel, NEVIN KENDELL.
Indianapolis, Ind.

Truth in the Movies

[See editorial on page 812]

EDITOR THE CHRISTIAN CENTURY:

SIR. "Air Force," which tops your latest list of recommended "Current Feature Films," includes at least three scenes based on disproved rumors that vilify one of America's racial minorities. Such propaganda is possibly more insidious than the unproved allegations of Martin Dies just because it is an incidental element in a technically fine motion picture.

When the "Mary Ann" steers for Maui the bomber is attacked by snipers, whose presence is explained by an officer as "local Japs." On Hickam Field the tails of the pursuit planes were wrecked by "local Japs" who drove vegetable trucks from Honolulu to the field in time to synchronize with the attack from the air. A crew member finds his sister wounded by a "local Jap" whose truck had blocked the road near the field. Two days later the commandant in the Philippines is told that "fifth columnists" explained what had happened at Hickam.

Such rumors were given wide credence in the Hollywood area prior to the forced evacuation of all persons of Japanese ancestry from that region. One by one they have been traced down and disproved. J. Edgar Hoover and prominent political and military figures in Hawaii have asserted that there was no espionage prior to or sabotage on December 7 by "local Japs." It would appear that an industry which is lavish in its expenditures to authenticate background details would have concerned itself with the research of Robert Casey of the *Chicago Daily News* or Blake Clark, author of *Remember Pearl Harbor,* in which rumors similar to some of those mentioned above are disproved. Far from that being the case, however, Warner Brothers when interrogated took refuge in the following claim: "A great deal of the information contained in the film was furnished to us by the war department and we must take their word on the events that occurred rather than accept statements that we are unable to check as to their accuracy." This statement does not allege that the facts in question were furnished by the war department.

The defense of the Hays office was that the Office of War Information has a representative in Hollywood to consult on such matters, yet the chief of the bureau of motion pictures in the OWI replied to an inquiry concerning this point: "While this bureau shares to some extent your objection to the manner in which Japanese-Americans are represented in the picture 'Air Force,' the government has no authority enabling it to take any action in the matter."

It is a paradox of our civilization that at a moment when the United States claims to be waging a global war among other things for the emancipation of minority groups abroad, it has inadequate power to protect its own racial minorities against the local advocates of the "master race" idea.

New York, N. Y. WINBURN T. THOMAS.

Detroit Papers Told the Story

EDITOR THE CHRISTIAN CENTURY:

SIR: In reference to the editorial paragraph in the June 30 issue of The Christian Century with its implication that no newspaper except the New York *PM* gave the facts about the Maxon summer lodge food exposure, I desire to let you know that our three main Detroit newspapers carried complete information and that there was an editorial protest carried in addition in the *Detroit Free Press.*

Grosse Point Memorial Church, FRANK FITT.
Grosse Pointe Farms, Mich.

[No such "implication" was in our comment. We simply asked how many papers told this story. Good for the papers in Mr. Maxon's home town!—THE EDITORS.]

Another Episcopalian Comments

EDITOR THE CHRISTIAN CENTURY:

SIR: Since you have had one unsolicited comment from an Episcopalian in the form of a letter from Carroll E. Simcox regarding the proposal for federal church union recently presented by Mr. E. Stanley Jones, it may not be amiss for me also to make one or two observations.

I do not know Mr. Simcox, but in his letter he implies that his position might be taken as an "index of the mind of the church as a whole." It is my conviction that not one Episcopal layman out of one hundred makes any such fetish of the theory of apostolic succession. No doubt there are some among the bishops and clergy who will agree with the view taken by Mr. Simcox. However, I believe their number is small. I certainly hope so!

However, if Mr. Jones desires encouragement from the Episcopal side in the discussion of his proposal, he should find it in the letter from Mr. Simcox. Apparently, the only objection the latter sees to make is that the Episcopal ministry must exist on a basis of equality with the others. If this is the only objection which can be raised from the Episcopal point of view, then certainly there is no great obstacle between us and the acceptance of the plan. Explain that position to the laymen of our church, and I have no fear of the outcome. "By their fruits ye shall know them." On the basis of results accomplished, I do not see that our clergy, fine as most of them are, have any unique commitment or power from above to do God's will.

The more one studies the plan presented by Mr. Jones the more one becomes convinced of its soundness in principle. It is a realistic approach to the problem, and while the solution is not complete, certainly we are given a definite step in the right direction. The way now appears brighter and the goal in sight.

Selma, Ala. HARRY W. GAMBLE.

Denominational Names

EDITOR THE CHRISTIAN CENTURY:

SIR: The various contributions in discussion of the Stanley Jones proposal for church federal union have been interesting. The naive suggestion that the Methodist Church change its name to "Evangelical" will not, of course, be taken very seriously by anyone, but it raises a question which has been often in my mind. Why should any communion take a name which is really the property of all? For instance, are not most churches evangelical, or Christian, or baptist (almost all baptize)? In China, the Episcopal Church took a name from the Apostles' Creed so that other communions were forced to change the words for "holy catholic church" (in Chinese) so as to avoid saying, "I believe in the Episcopal Church." Surely most of us think our churches are "of God" and "of Christ." And are not our Christians disciples?

Iola, Kan. PERRY O. HANSON.

The President Felt Differently

EDITOR THE CHRISTIAN CENTURY:

SIR: Your second editorial in the June 16 issue concerning the appeal for life of the Detroit traitor prompts me to take issue with your conclusion, "It is to be hoped that the President will grant the petitioners' prayer." I am not a little annoyed by the many people who yet fail to realize that we are engaged in a struggle the like of which the world has never seen before and which, please God, we shall never have to again. What do Henry Crane and the others think we are playing—a game of marbles or a backlot baseball game? Do they not realize what is involved in this war?

It would seem that Max Stephan, who took in a German prisoner, fed and clothed him, and assisted him to get to the Mexican border, committed a crime of great moment. Suppose this prisoner had bombed the Central Methodist Church of Detroit, or some bridges and railroads? Had he not been apprehended he might have! Does not American justice need to let it be known that treason will not be tolerated? I fail to see any grave reflection on American justice. But who am I against such notables as Morley, Lewis, Gauss, Kaltenborn *et al.?*

Westminster Presbyterian Church, GORDON W. MATTICE.
Rochester, N. Y.

The Maryland Gas Ration Case

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial, "Editor Who Exposed Official Privilege Must Face Trial." It seems strange that a religious paper should so distort facts, and abuse the very freedom of the press you claim to defend.

Hon. J. Millard Tawes is an official member of Immanuel Methodist Church in my home town of Crisfield, Maryland. He is a good supporter of the church everywhere. He is a loyal citizen of the state of Maryland, and has had great success in his present high office. His two children, a son and a daughter, are both in military service. What you call a "pleasure trip" was made to see the son graduated and married. Mr. Tawes did not intentionally become a "manipulator of regulations" nor use "his

knowledge and his connections for his own advantage." Upon his return home he had as much gas from the unrationed area as he had previously purchased with "C" coupons. The local panel of the OPA, a board of select men, did not play favoritism in its decision. When a higher panel of the OPA called for a hearing, both Mr. Tawes and the local panel made clear their positions. Now, the higher OPA has acknowledged partial guilt and recommended the renewal of Mr. Tawes' rationing book.

As for the *Baltimore Sun,* the least said the better. It is seldom kind to my people of the eastern shore. My people have been the kindlier in taking its editorial insults.

Mr. Matthews, of the *Somerset News,* is not being brought to trial for a "courageous exercise of one of the Four Freedoms." He is being brought to trial for criminal libel and malicious slander. There isn't anything courageous in political punches below the belt.

Silverbrook Methodist Church, Wilmington, Del. ROY L. TAWES.

[Both the American Civil Liberties Union and the American Newspaper Publishers Association after thorough investigations of this case have offered to undertake the defense of Mr. Matthews. —THE EDITORS.]

Racial Feeling on the Coast

EDITOR THE CHRISTIAN CENTURY:

SIR: Since the beginning of the Japanese evacuation I have watched developments from a detached and yet interested viewpoint. I have read what you have published with general approval and was especially pleased with the article by Kirby Page.

Reviewing events as they have occurred, however, I have the feeling that for one reason or another those who have written about this question have minimized one of the major features of the whole situation. The government had two problems to deal with. One arose naturally out of the fear of sabotage on the part of the Japanese. It was, after Pearl Harbor, a real fear which was generally felt. As a matter of fact, however, it had very little evidence to support it. The Japanese continued to behave as good citizens.

The other problem with which the government had to deal arose out of the attitude of the white people residing in these regions. For many years there has been, as is well known, a feeling of hostility toward all Orientals on the part of white people living on the Pacific coast. The event at Pearl Harbor gave occasion for that feeling to flame up and it did with threatening possibilities of which the government was compelled to take account. If the Japanese had been allowed to remain, race riots would almost surely have developed with serious consequences to all concerned. Therefore, as it appears on the surface, the government took the course of least resistance and removed the Japanese from our midst.

In recent weeks this feeling of hostility on the part of white people has expressed itself in pronounced opposition to the return of the Japanese to their homes, and this attitude is quite general. It is held by many business and professional men, by many teachers in the public schools and by prominent churchmen and churchwomen. It seems to be spreading to other states. All of which tends to prove that the problem is not solved and that it is serious.

South Gate, Calif. PERRY J. RICE.

Curiosity Aroused

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to express my appreciation for the stand your publication has taken with reference to the United States navy's recently announced program for the training of chaplains. Like you, I feel that the measure is an unwarranted and objectionable entrance by the executive branch of the government into the hitherto free life of the American Protestant churches. It would seem that many of the supporters of the measure are unaware of the potentialities of such activity on the part of the government and that they are in favor of the program for the reason that it is convenient. Others, no doubt, would enjoy the possibilities of directing this particular type of influence in our church movement. I fear that the institution of this program could prove to be highly embarrassing in the seminaries, and it would most certainly discolor the whole field of theological education.

I feel that your interpretation is correct and that your stand is courageous. I cannot understand the reasons for the support that such men as Dr. Weigle and Dr. Van Dusen are giving to the proposal. The approval voiced by the Federal Council of Churches also surprises me and disappoints me. My curiosity is aroused to find the reasons for its action.

67th Air Base Squadron, Mather Field, Calif. (Name withheld.)

No Shortage

EDITOR THE CHRISTIAN CENTURY:

SIR: Shortly after reading the article by M. V. Oggel on "Liquor: A Case of National Paralysis" (June 16) I went shopping. Among other things I wanted to try to buy some red meat, so I dropped into a big chain store hoping that it might have a fresh shipment of meat. No such luck. In one small compartment of the huge meat showcase were some bits of salt pork, pig's neck and fish. All of the other compartments in this great refrigerated display case were full of beer!

Yes, here is one thing of which there is always plenty and which is not rationed. In every town and village of the land you can buy beer and wine and hard liquor when you can't buy meat and potatoes—or even soft drinks!

University of Connecticut, Storrs, Conn. PAUL E. PFUETZE.

Yes

EDITOR THE CHRISTIAN CENTURY:

SIR: It was heartening to read The Christian Century's implied endorsement of new international political machinery in your criticism of Miss Rebecca West's attack on the Hoover-Gibson book, *The Problems of Lasting Peace.* But is it not necessary to apply the same recognition of the importance of machinery to the more immediate problem of democratic and fruitful peace aims discussion? The Fulbright resolution would commit us to participate in "international machinery with power adequate to establish and maintain a just and lasting peace." Even assuming the passage of this resolution, will we not need more than ever some sort of congressional peace aims commission along the lines of Dr. Albert W. Palmer's "Victory for Humanity" proposal?

Chicago. WILLIAM B. LLOYD, JR.

Foregleams of a Better Day

EDITOR THE CHRISTIAN CENTURY:

SIR: Several weeks ago there was a discussion in your columns concerning the inclusion of members of all races in Brotherhood Week programs of the National Conference of Christians and Jews. In the light of that discussion, the following headlines from recent stories distributed by Religious News Service seem significant: "Negro heads ministerial association; rabbi elected vice-president." This was from Elmira, N. Y. "Negro pastor heads ministerial association." This was from Orange, N. J. "Florida Episcopalians elect Negro clergyman as convention deputy." This was from Bradenton, Fla.

New York, N. Y. WILLARD JOHNSON.

Note

By inadvertence, a footnote was omitted from the article, "Can Nations Act Morally?" (June 23), which indicated that the author, Luman J. Shafer, wished to give credit to the book *The Twenty Years' Crisis,* by E. H. Carr, for originally developing much of the argument in the article.

NEWS *of the* CHRISTIAN WORLD

Catholics Top Canadian Census

United Church Adherents Second, 1941 Figures Show—New Presbyterian Confession of Faith

(Correspondence from Montreal)

MONTREAL, June 22.—The dominion bureau of statistics reported yesterday that results of the 1941 census showed Roman Catholics comprise 43.3 per cent of Canada's total population. Nine of the principal religious denominations had more than 100,000 adherents each. Five others had over 25,000 each. Figures for each of the communions having more than 100,000 followers (members plus adherents), with percentages of the total population shown in parentheses, follow: Anglicans, 1,751,188 (15.2); Baptist, 483,592 (4.2); Greek Orthodox, 139,629 (1.2); Jewish, 168,367 (1.5); Lutheran, 401,153 (3.5); Mennonite, 111,380 (1.0); Presbyterian, 829,147 (7.2); Roman Catholic, 4,986,552 (43.3); United Church of Canada, 2,204,875 (19.2).

* * *

Catholic Population Heavy In Quebec Province

In Quebec province persons of Roman Catholic faith comprised 86.6 per cent of the population, and almost 30 per cent of Ontario's population is United Church. Adherents of the Greek Orthodox Church together with Lutherans and Mennonites were found mainly in the western provinces. Persons of Jewish faith were concentrated in Quebec, Ontario and Manitoba, with few in other parts of Canada.

* * *

Army Figures Give Catholics Lead

Figures tabled recently in the House of Commons show that 29.76 per cent of the personnel of the Canadian army (active) are Roman Catholics. Other major percentages are: Church of England, 25.55; United Church, 20.96; Presbyterian, 10.84; Baptists, 5.53. Brig. C. L. Nelligan, principal Roman Catholic chaplain, and Brig. G. A. Wells, principal Protestant chaplain, both have made reference recently to the shortage of chaplains in the Canadian army and navy. (The Royal Canadian Air Force has its own principal chaplains of each faith.) The object at the beginning of this war was to supply one Catholic chaplain for every 500 Catholics who enlisted, and one Protestant chaplain for every 1,000 men of that faith. Now one Catholic chaplain ministers to the needs of about 1,000 Catholics, and Brigadier Wells is quoted as saying, "We would be pleased to have one Protestant chaplain for every 1,250 to 1,500 men."

* * *

Presbyterians Will Formulate New Confession of Faith

At the recent General Assembly of the Presbyterian Church in Canada it was recommended that a large committee be set up to prepare a statement of the church's confession of faith in terms adequate for the present day. This action was the outcome of debate at the 1942 assembly over the relationship of church and state, and the doctrine of liberty of conscience. These topics were referred to a small committee, which after careful study made the above recommendation to the 1943 session.

* * *

And So Forth

Madame Chiang Kai-shek was accorded a great welcome when she visited Canada recently. She was the first woman outside of Parliament to address the joint session of the Senate and the House of Commons. She said that if Japan conquered China it would lead to "the greatest cataclysmic disaster civilization has yet to face."

Outcome of the Montreal tramways strike last winter is the announcement that employees will receive a bonus of approximately $130 with their first July pay envelope. The National War Labor Board ruled that employees should get 25 per cent of any gross receipts in excess of $15,000,000 in any one year. All receiving under $2,500 a year (some 3,000 employees) will get this bonus, which covers the operating period from January 1942 to June 1942.

Your correspondent has resigned as minister of Outremont Presbyterian Church, effective June 30, to enter the chaplaincy service of the Royal Canadian Air Force.

DECOURCY H. RAYNER.

First American Consecrated for Central American See

Most Rev. Matthew A. Niedhammer, Capuchin born in New York, was consecrated in St. Patrick's Cathedral in that city on June 29 as vicar apostolic of Bluefields, Nicaragua. He succeeds Bishop Mathias Sola y Farrell, who has returned to Spain. Catholic and other circles see considerable significance in the pope's selection of Bishop Niedhammer, since he is the first native of the United States to be chosen for a Central American see.

To All Subscribers:

In order to simplify distribution and speed up the delivery of mail, Postal authorities have requested that communications addressed to us should bear the zone number "5" after "Chicago." Our correct address is now:

407 South Dearborn Street, Chicago (5), Illinois

Subscribers residing in other cities which have been zoned will help speed up the delivery of The Christian Century by informing us of their respective Delivery District numbers. Ask your postman for this information.

The Christian Century

Plan World Order Missions for Fall

Geneva Conference Told Program Set for 80 Cities—Protestants Gain Better Relations with USO

(Special Correspondence)

LAKE GENEVA, WIS., July 2.—Church leaders from war industry communities all over America held their first national conference here this week. More than 75 clergymen, representing all the major denominations, met under the auspices of the Christian Commission for Camp and Defense Communities. Also in conference, with many sessions overlapping, were more than 100 members of the Association of Council Secretaries, nearly 50 "adult movement" representatives of the International Council of Religious Education and a number of ministers who assist the USO to use Protestant resources in its work for soldiers and sailors. Collectively these meetings represented the largest midsummer interchurch conference of national, state and city workers held to date.

Plan World Order Missions

Plans for the nation-wide series of World Order Missions, which have the sponsorship of all the major agencies of organized Protestantism, were advanced by these conferences. It was announced by Walter W. Van Kirk of the Federal Council that over twoscore of the ablest speakers of the American churches have set aside Nov. 1-20 to visit more than 100 major centers of population in the interest of American participation in the organization of the world community for peace. The church federation secretaries, leaders of women's organizations and others who attended this meeting spent part of their time making arrangements for holding these conferences and discussing the radio and literature programs which will accompany them.

Dr. Van Kirk said that over 80 cities are now scheduled for these missions. Among them are Birmingham, Mobile, Phoenix, Little Rock, Los Angeles, Sacramento, Pasadena, San Diego, Bridgeport, Hartford, Waterbury, Indianapolis, Evansville, Lafayette, Wichita, Louisville, New Orleans, Shreveport, Bangor, Portland (Me.), Baltimore, Salt Lake City, Richmond, Roanoke, Seattle, Charleston (W. Va.), Milwaukee, Hagerstown, Washington, Boston, Lowell, Springfield (Mass.), Lansing, Pontiac, Saginaw, Chillicothe, Kansas City, St. Louis, Springfield (Ill.), Newark, Trenton, Albany, Buffalo, Ithaca, Rochester, Syracuse, Raleigh (N. C.), Fargo, Akron, Athens, Canton, Cincinnati, Cleveland, Columbus, Dayton, Findlay, Zenia, Mansfield, Portsmouth, Steubenville, Toledo, Youngstown, Corvallis, Eugene, Portland (Ore.), Johnstown, Philadelphia, Reading, Providence, Columbia (S. C.), Aberdeen (N. D.), Sioux City,

Knoxville, Nashville, Dallas, El Paso, Houston and San Antonio. The deadline on applications for visits of World Order Missions teams is Aug. 1. Prospects are that there will be more applications than can be filled. Costs are to be defrayed by the communities served, being prorated at from $50 to $200 on the basis of size.

Relations with USO Improve

The staff of Protestant ministers who are aiding the USO reported that relations with that wartime agency are greatly improved. A year ago Protestant churches were openly critical of the USO and of the Y.M.C.A. because the service offered Protestant soldiers and sailors fell far short of what was available to men of other faiths. This new staff has considerably mollified and changed the attitude of the churches toward the USO. Their sessions here brought about a fruitful exchange of experience and an improved understanding with the other church organizations with which they work.

The emergency with which wartime dislocation of populations confronts the churches dominated all discussions. The groups combined to listen to a series of lectures by Samuel C. Kincheloe of Chicago Theological Seminary on "The Genius and Strategy of Protestantism in Community Life," which had a direct bearing on this problem. They also joined in the evening vesper services which were addressed by Sue Weddell, Roswell P. Barnes, Mrs. Ruth Mongey Worrell, Mark A. Dawber and Paul G. Macy.

Discuss Basis of Cooperation

The Association of Council Secretaries, which accounted for nearly half those here, was holding its third annual meeting. Under the presidency of Hugh C. Burr, Rochester, N. Y., church federation secretary, this influential body spent most of its time discussing the new program for cooperation which they believe Protestantism is on the verge of developing. Ross W. Sanderson of Buffalo read a paper on this subject which resulted in the enlargement of the committee on the philosophy of Protestant cooperation and the continuation of its work. The association also debated the role of city and state councils of churches in the proposed merger of Protestant interchurch agencies into one organization, which will probably be called "National Council of Churches of Christ in the United States of America." This meeting recommends that the city and state federations of churches be represented in the national council by churchmen approved by their denominations. The quotas of the denominations on the general board would not be affected by this double representation.

The United Council of Church Women launched here a plan to have 2,000,000 Protestant women hold "Price of Peace" meetings next Nov. 11.

In the annual ball game, the state and city secretaries were held to a 4-4 tie for several innings by the national secretaries. These "octogenarians," as they were described by a critical female fan, then blew up and were beaten. The final score by which the city-state men brought home the bacon this octogenarian refuses to report.

H.E.F.

Cripps Warns of Church Torpor

Sir Stafford Calls for 'Violent Infection of Christianity'—Labor Party in Session—Father McNabb Dies

(Correspondence from England)

LONDON, June 21.—Two reports are to be seen side by side in the press today. In one Sir Stafford Cripps declares that the Christian church has been deprived of most of its dynamic power by the general acceptance of it as "a safe and stabilizing force." He holds that therefore what we need today is a "strong leaven of men and women who would catch the same sort of violent infection of Christianity and democracy that struck some of our fathers. We need the self-sacrificing passion of the missionary in our own country." In the next column in the *Times* is the account of the summer meeting of the Church Assembly to which a report upon evangelism was presented from the Press and Publications Board. The picture given in it of the religious situation in this country does not greatly differ from Sir Stafford's in its diagnosis of our condition. Our supreme need is "evangelism," but evangelism taking advantage of modern methods of reaching the popular mind. The resolution urges that methods, however "modern and unconventional," should be considered. The church must not be afraid of being charged with "bad taste." It is added that without such evangelism, and the awakening of dormant spiritual faculties which it brings, our improvements in environment will rest on a perilously insecure basis.

* * *

Labor Party Holds Annual Session

The annual congress of the Labor party has left a picture of an alert and vigilant body of men and women. While determined to win the war, and to make whatever sacrifices are needed, they are not prepared to surrender their right to put their own program before the electorate after the war. They are against what we know as a "coupon election" after the war is over. Mr. Attlee gave the congress a definite assurance that it would be called together when the conditions which had brought the party truce into being were ended, and the future political policy of the party would there be definitely decided before a general election. Clearly there had been a certain suspicion in the minds of some members of the party that the truce might be prolonged in such a fashion that Labor would fare as the Liberal party fared after the last war.

The congress as a whole, while vigilant in protecting its own future and watchful over its representatives in the cabinet, followed a sane and practical line of policy. It refused to be led into accepting the Communist party as a unit in the congress. If the Communists were willing to accept the constitution of the party, the case would be different. But some distinctive Communist doctrines are flatly in opposition to the Labor program, as for example their belief that to secure the new order the use of force is inevitable and justifiable. While the party approved the Beveridge report as a whole it would not accept a resolution expressing "profound distrust at the government's attitude." This resolution was rejected by 1,715,000 votes to 955,000; if it had passed it would have been a virtual censure upon the Labor members of the cabinet.

* * *

Father McNabb, Dominican Preaching Friar, Dies

The biography of Father Vincent McNabb, who died last week should be written. A preaching friar of the Dominican order, his base during many years was the Priory, Kentish Town. His life abounded in a generous sympathy which won and kept him many friends, notably Gilbert K. Chesterton, but his friends were not in his own church only. His generosity to writers not of his own church was great, as I have reason to know. He was a well known preacher in Hyde Park where there are many preachers of all schools and no school to hear. The Catholics set an example by their care in the selection of their preachers in that open forum. Father McNabb preached there the last Sunday of his life. He knew he was dying of starvation, and had only five days to live. But as he said to a friend, "I have been getting ready for this all my life. I don't want to put sandbags round myself."

* * *

Common Wealth Party Losing Ground

A little while ago it seemed as if Common Wealth was receiving a growing welcome in the constituencies. But recently there seems evidence of the old British suspicion of what are called "splinter" policies. The figures given by "Janus" in the *Spectator* seem to show a decline: April 7, Eddisburg, 8,023 votes out of 18,373 cast; April 20, Daventry, 6,591 out of 19,727 cast; June 1, Hartlepool, 3,634 out of 20,828 cast; June 8, Newark, 3,189 out of 22,892 cast; June 9, Aston, 1,886 out of 8,717 cast. These are not bad figures for a new party but they do not justify the hopes of the early part of the year.

* * *

And So Forth

Last Saturday Sir Henry Wood conducted the first concert of his 49th season of "Proms." The scene is not the old familiar Queen's Hall, but the Albert Hall, much larger but a much less fitting auditorium. He received a thunderous welcome. The Proms in part are given to us on the radio.

Mr. Priestley came back to the microphone on Monday. It was reassuring to find the same spirit in him that was there in the dark days of 1940. He has the same robust democratic faith and the same hatred of all who grind the face of the poor. He has still the gift, the secret of which is not easy to analyze, of making a free-and-easy talk a work of art of its own kind.

EDWARD SHILLITO.

Youngstown Has Too Many Churches, Says Survey

A survey conducted by H. Paul Douglas has brought a report to the federation of churches in Youngstown, Ohio, that a third of the 171 Protestant churches in that city are superfluous.

Peace Must Gain Religious Liberty

Dr. Rushbrooke Tells Georgia Baptists Church Freedom Now Denied by Countries Outside Axis

(Correspondence from Georgia)

MACON, June 22.—Because Baptists constitute the largest free communion in the world they will have a unique responsibility in the settlement of postwar affairs. So declared Dr. J. H. Rushbrooke, president of the Baptist World Alliance, on a recent visit to Georgia. Dr. Rushbrooke urged Baptists to be prepared to cooperate in providing relief for starving populations and in rehabilitating the religious life of occupied countries. He warned, however, that while we may win the war and draw up attractive blueprints for reconstruction, there is no guarantee of a new order except in a new type of manhood. Pointing out that freedom of religion is denied not only in Axis-dominated areas but also in Russia, Spain, Portugal and certain South American nations, he insisted that Baptists must not agree to any peace terms which do not assure absolute religious liberty to all peoples.

* * *

Florida Methodists Plan For Centennial

The Florida Methodist conference, in annual session at Lakeland, heard Bishop Arthur Moore discuss the "indispensables" in the life of a minister and describe the terrible responsibility which the pastor confronts at this time. "Don't worry about the non-churchgoers," counseled the bishop, "but worry about non-going churches. Maintain your enthusiasm and avoid comfortable complacency." Reports indicated that Florida Methodists during the past church year established the best record for benevolences in the history of the denomination in the state, while church membership in the conference increased by 4,000. Plans were formulated for celebrating next year the centennial of Methodism in Florida. It is proposed to hold the observance in Tallahassee, where the conference was authorized in 1844.

* * *

Conscientious Objectors Given Prison Sentences

In recent months several conscientious objectors in Georgia have been convicted for violations of the Selective Service Act. William Ralph Stevenson, charged with refusal to report for military service, was sentenced by a federal court in Macon to serve 18 months in prison. Stevenson claimed to be an ordained minister by virtue of his identification with Jehovah's Witnesses. The court pointed out that members of the Jehovah's Witnesses organization are not classified as ministers under the Selective Service Act, and will be forced to serve prison terms for failure to report for military service. Similar charges were preferred against Joe Freeman Teal, who was sentenced to three years' imprisonment by the Macon court, and against Roy Hancel Blalock, who was given a five-year term in a case prosecuted

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by federal attorneys at Rome. M. C. Brewer, pastor of the Church of God near Cartersville, was sentenced to two years' imprisonment when found guilty of advising young men to avoid registration under the Selective Service Act. In passing sentence the judge declared that the punishment would have been much more severe if the offense had not been committed previous to Pearl Harbor.

* * *

Establish Scholarship to Honor Madame Chiang

Methodist laymen in the south Georgia area are establishing a Madame Chiang Kai-shek scholarship at Wesleyan College, Macon, where China's first lady studied as a girl. The purpose of the scholarship is to bring Chinese students to the Methodist institution. The girls will be selected by Madame Chiang. Each recipient of the scholarship will be given a full four-year course, and upon her graduation another student will be chosen.

* * *

And So Forth

Announcement has been made by military authorities that several hundred Italian prisoners, confined in an internment camp here at Macon, are available for work on middle Georgia farms.

The recently formed Georgia pardon and parole board announces it will not grant pardons to anyone unable to prove he was not guilty of the crime for which he was convicted. It also announces plans to restore civil liberties to several thousand Georgians now deprived of the franchise because of previous prison service.

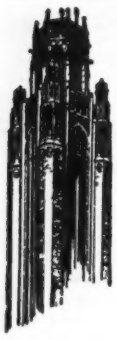
J. Maurice Trimmer.

Wroth Elected Episcopal Bishop of Erie

Edward Pinkney Wroth, rector at Warren, Pa., has been elected bishop of the Episcopal diocese of Erie. He succeeds Bishop John C. Ward, retired.

Stuntz New President of Scarritt College

Dr. Hugh C. Stuntz, former missionary in South America, has been made president of Scarritt College, Methodist school for the training of church workers at Nashville, Tenn. Dr. Stuntz succeeds Dr. Jesse L. Cunningham, made president emeritus.



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New Organization For Federation

Chicago Church Body Remodeled on Departmental Basis—Tittle Heads Methodist Conference Delegation

(Correspondence from Chicago)

Chicago, July 4.—Reorganization of the work of the Chicago church federation into seven departments—church life and extension, Christian education, social service, Christian citizenship, research and survey, public relations, and Christian ministry to service men—was completed at the last meeting of the board of the federation before the summer adjournment. Each department will contain about six committees or commissions, which will have representation from the women's, laymen's, ministers' and youth divisions of the federation. Four of the seven departments have full-time secretaries. Two new departments have elicited special interest. The department of research will continue a working relationship with Dr. Samuel Kincheloe at the Chicago Theological Seminary but will now have means to expand into fields of acute civic need. The department of public relations will take over the work of federation publicity and publications and the annual public demonstration of the work of the federation.

* * *

New Plan Received with General Approval

While the adoption of the plan of reorganization left many details to be worked out, the plan has been greeted with approval in all quarters. One of the problems of cooperative Protestant work has been that the very magnitude and number of the matters with which it has to deal tend to clog any machinery except an authoritarian system such as Protestantism would never tolerate. It is felt that this new plan has simply streamlined democratic procedure in such a way that informed and expeditious action can be brought to bear on the extensive and complicated tasks of a great city. In adopting the plan the board paid tribute to the leadership of John W. Harms, who in six months' incumbency has demonstrated a remarkable grasp of the federation's work.

* * *

Methodist Conference in Quiet Session

The Rock River Methodist conference met in the air-conditioned Chicago Temple under circumstances which were themselves almost a parable. Outside, the city suffered in sweltering heat. Inside, the conference, usually known for its ability to touch off fireworks, moved along in calm and unhurried fashion. It was a honeymoon time. Two churches in Blue Island, two in Evanston and two in Aurora announced mergers. The Norwegian-Danish conference terminated its separate existence and merged with the Rock River body. Because of illness, Bishop Ernest Lynn Waldorf was absent and the conference was presided over by Bishop J. Ralph Magee of Des Moines. Ralph E. Diffendorfer of the Board of Missions told the

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convention that the board's debt of $3,500,000 in 1924 has been liquidated and that this agency of the church is now ready for the responsibilities of the postwar world.

* * *

Tittle Heads Delegation to General Conference

Approving the report of its committee on social service, presented by Ernest Fremont Tittle, the Methodist conference reaffirmed its 1940 position on war and peace, laying upon its constituency in all conscience to follow the teaching of Christ concerning war but holding within the Christian fellowship those who in good conscience are constrained to participate in the fighting. This position was taken in the face of the fact that at Northwestern University, local Methodist institution on whose campus Garrett Biblical Institute is located, tension has been increasing between those in charge of the university with its large program of training for naval personnel and those concerned primarily with the church and its Christian message. The conference elected Dr. Tittle head of its delegation to the 1944 General Conference of the Methodist Church and re-elected him a member of the board of trustees of Northwestern.

* * *

Papal Peace Pronouncements Gathered in New Book

An 894-page book, *Principles of Peace*, the result of three years of preparation on the part of Catholic scholars, declared to be "the most authoritative and comprehensive work of its kind ever published by the church in the United States," has just been announced here. The book is issued by the Bishops' Committee on the Pope's Peace Points, of which Archbishop Samuel A. Stritch is chairman. Harry C. Koenig, librarian at St. Mary of the Lake Seminary here, served as editor. All the papal peace statements of the last 65 years and of the last five popes are thoroughly surveyed.

* * *

Seek to Prevent Race Trouble

Representatives of 21 agencies including labor unions, churches and the Chicago church federation held a conference with Police Commissioner Allman last week asking that steps be taken to relieve race tensions by insuring full enforcement of the "no discrimination" guarantees of the Constitution and of all laws under it. The commissioner assured the visitors that his officers would be so informed and instructed. Meanwhile Mayor Kelly has been quoted in the press as saying that the people who talk about race tension are the people who are creating it. The Chicago church federation's study of conditions among Negro citizens here cannot be released because it is not yet completed. It reveals facts which are occasion for more than concern.

CHARLES LESLIE VENABLE.

Divinity Dean Made Faculty Dean At University of Chicago

Ernest C. Colwell, dean of the divinity school, has been appointed dean of the faculties of the University of Chicago. As such he will cooperate with President Robert M. Hutchins and Vice-President E. T. Filbey in the educational administration of the university.

Cleveland Plans Postwar Studies

100 Organizations to Join in Classes in Autumn—Church Bingo Games Legalized by New Law

(Correspondence from Northern Ohio)

CLEVELAND, June 28.—Surprising even its more optimistic members, the People's Peace Committee enrolled more than 500 citizens active in church, industry, labor and civic life for an institute at Cleveland College, Sunday, June 20. The committee, with representatives of upwards of 100 organizations, planned the institute as forerunner for a seven-week period of intensive discussion of postwar problems of race, minorities, economic cooperation, security and world organization, to take place Oct. 3-Nov. 20. Clyde Eagleton, professor of international law at New York University, stressed the importance of present study and discussion. Paul Sheats, formerly of the University of Wisconsin and now with the OWI in Washington, criticized Congress for alleged attempts to withhold news of the war and criticism of the war efforts. The techniques of group discussion were demonstrated and literature recommended for group use. Appellate Judge Daniel E. Morgan is chairman and Charles F. MacLennan is executive secretary of this promising committee.

* * *

Mayor Calls Postwar Conference

An official companion movement, although unrelated, may grow out of the invitation of Mayor Frank J. Lausche to 75 city and county officials, suburban mayors, school board chairmen and presidents of professional, industrial, labor and religious associations, to meet next week in the interest of postwar plans for Greater Cleveland. The mayor's announced intention is to stimulate comprehensive community planning, something the Cleveland region greatly needs. Included will be such items as public works to aid in shifting industry to a peacetime basis, teamwork in financial and taxation problems, and common objectives in education and social welfare. In issuing the call Mayor Lausche points to a great waste of federal and state funds in the depression.

* * *

Priest Charges Schools with Tax Lobbying

The parochial school controversy, which raged in Ohio several years ago, very nearly flared into the open again here early this month when Msgr. Maurice F. Griffin, pastor of St. Philomena's Catholic Church, East Cleveland, charged that a "public school lobby" was taking real estate taxes from other municipal functions. Msgr. Griffin was speaking at a mass for the graduating class of his parochial school. He pointed, by way of comparison, to the low-cost operation of Catholic schools, asserting that public tax money was spent "foolishly in frills, fads and fancy experiments in education." Quick retorts came from members of the board of education and Superintendent Charles H. Lake, indicating that Msgr.

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Griffin was not an unprejudiced critic of the public schools and displayed a woeful lack of knowledge of tax distribution. After two days the excitement subsided.

* * *

Bingo Comes Back in Anti-Gambling Law

All the evils attendant upon bingo "for charitable and religious purposes" may come back to Ohio as a result of the signing of the "Numbers Bill" by Gov. John W. Bricker. Anomalously the bill provides very strict penalties for violators of the "numbers racket," but exempts games of chance "not for personal profit." The social action department of the Cleveland church federation immediately called upon the mayor and city council to enact ordinances to insure against the return of bingo to the city "under any guise whatsoever." An open letter calling the legislation "a reflection on all churches," signed by Philip Smead Bird, F. Q. Blanchard, B. B. Comer Lile, Chester B. Emerson, Oscar T. Olson, Harold C. Phillips and Edwin M. Poteat, appeared in yesterday's *Plain Dealer*. Although the bill does not become effective for 90 days, St. Michael's Catholic parish conducted a game attracting 1,500 persons last week.

* * *

Manpower Director Advocates Free Beer for Foundries

Advocacy of free beer and pretzels for foundry workers by Dr. William P. Edmunds, physician-director of the Cleveland area WMC, has precipitated another warm discussion in this city. This revival of an old custom would reduce fatigue, offset perspiration, raise morale and bring 1,200 needed laborers into the industry, according to the director, who spoke before 50 personnel men. Telegraphic and telephone protests have poured into his office from church leaders and temperance advocates since the suggestion was made a week ago.

* * *

Bishop McFadden to Youngstown Diocese

Many Cleveland friends will miss Auxiliary Bishop James A. McFadden, who leaves the Catholic diocese of Cleveland to rule the newly created diocese of Youngstown. It was formed from six of the 14 counties comprising the Cleveland diocese. Bishop McFadden, who is a native of Cleveland and has spent all his ministry here, is one of the most friendly, cooperative and tolerant Catholic officials in this section of the country.

* * *

And So Forth

J. V. Stephens, Jr., pastor of First Presbyterian Church, Alliance, since 1927, was elected moderator of the Presbyterian synod of Ohio at Wooster last week.

The Old Springfield Evangelical and Reformed Church, one of the first preaching points in Ohio, celebrated its 140th anniversary a week ago. E. N. Krafft, president of the Northeast Ohio synod, preached the anniversary sermon.

Emmanuel Episcopal Church has dedicated a shrine, open at all times to members of all races and creeds, at which prayers may be offered for relatives and friends in the armed forces. It is the first of its kind in Cleveland. Andrew S. Gill is rector.

O. M. WALTON.

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Freeman's Death Saddens Capital

Episcopal Bishop Buried in Crypt of Washington Cathedral—Marshall Leaves New York Avenue

(Correspondence from Washington, D. C.)

WASHINGTON, D. C., June 30.—Twice in two months it has been the sad duty of this writer to record the death of a beloved bishop. Bishop James Edward Freeman of the Episcopal diocese of Washington has now joined his friend, Bishop Adna Wright Leonard, in death. Bishop Freeman had been confined to his home for several months before the end came, but he was seriously ill only a few days. He had been a strong advocate of ecumenical Christianity and was greatly beloved by those of all communions. The cathedral, under his leadership, became a meeting place for interdenominational gatherings of various sorts, and to its great pulpit he invited representatives of many faiths. The cathedral was crowded to capacity for the memorial service conducted by Bishop Noble Powell of Maryland and attended by scores of ecclesiastical dignitaries, including several bishops and national church officials. His body lies in the crypt of the cathedral near the ashes of Woodrow Wilson and Admiral Dewey. The cathedral is still without a dean, since the successor of Dean Ze Barney Phillips had not been selected at the time of Bishop Freeman's death.

* * *

Dr. Marshall Resigns Historic Church

Washington is to lose another gifted minister in the person of Peter Marshall, who has resigned his pastorate at historic New York Avenue Presbyterian Church to accept a call from the Highland Park Presbyterian Church in Dallas, Texas. Dr. Marshall succeeded Dr. Joseph R. Sizoo at the Washington church six years ago and has been heard by large congregations throughout his ministry here. The Dallas church is in the vicinity of Southern Methodist University, where Dr. Marshall's gifts as a leader of young people can be used to advantage.

* * *

Capital Churches Have Long Pastorates

Last Sunday Dr. John Compton Ball observed his 40th anniversary as pastor of the Metropolitan Baptist Church here. During these years the church has become one of the largest in the city. Just a month ago Dr. John E. Briggs resigned as pastor of the Fifth Baptist Church, having completed 34 years there. Dr. James H. Taylor has served the Central Presbyterian Church for nearly 37 years and was the pastor of President Woodrow Wilson. This church recently celebrated its 75th anniversary. It has had only two pastors, the late Dr. Pitzer having served it for 38 years prior to Dr. Taylor's pastorate.

* * *

Senators Hold Weekly Prayer Meeting

The local papers announced last week

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that for some time a weekly prayer meeting had been held by several members of Congress led by Senator Wiley of Wisconsin. Meeting for breakfast in one of the Capitol dining rooms, these congressional leaders, with other friends, have sought divine guidance. Congressman Victor Wickersham presided recently over the "Victory Vespers" held on the grounds of the Washington Monument. The war workers of this city and the men and women in the services were especially invited. It is expected that these services will continue throughout the summer on Sunday evenings. Plans have also been made to provide religious services for those who find it necessary to work in the gigantic Pentagon building on Sundays. It has been estimated that from 1,600 to 1,800 people are normally on duty in this building on Sunday. The chief of army chaplains has arranged the services.

* * *

Break Hotel Vice Rings

Well organized vice rings are being broken up here, and those found guilty are being given severe sentences. So-called "athletic institutes" were found to be hostels for girls who were subject to call from the various hotels. Several women have already testified in court to visits they made to the hotel rooms of diplomats and other highly placed officials. One girl who had played minor parts in films declared that she received as much as $600 per week from prominent visitors to the nation's capital. The hotels have now promised to cooperate fully with the authorities in stamping out this criminal procedure.

* * *

Bishop Hughes Takes Over Methodist Supervision

Bishop Edwin Holt Hughes, who retired two years ago, has been asked to resume the duties of his former office until a successor to Bishop Leonard is elected in September 1944. Bishop Leonard succeeded Bishop Hughes and served this area until his tragic death in Iceland.

EDWARD HUGHES PRUDEN.

Hartford Pastor Visits British Churches

Dr. Russell J. Clinchy, minister of the Center Congregational Church, Hartford, Conn., has arrived in England as a good will emissary from the General Council of Congregational Churches in this country.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

At Dawn We Die (British film released by Rep.) *Melodrama,* set in French port, with underground group conducting sabotage, suffering reprisals, helping men to England. Given authentic air by statement that film is produced with help of Free French organization, this has plot on very familiar pattern, some good characterizations. *Moderately exciting.* M

Crash Dive (Fox) Dana Andrews, Anne Baxter, Tyrone Power. *Melodrama* extolling exploits of submarine crew, with love story occupying considerable footage. In technicolor. Adventure on pattern of western serials or comic strips is carried out with the greatest of ease and the most wonderful of heroics. *Thrilling adolescent melodrama.* M, Y

He Hired His Boss (Fox) Stuart Erwin. *Comedy.* A homespun little film about a timid bookkeeper that pretends to no great heights but turns out more *entertaining* than many which do. M, Y

Mr. Big (Univ.) The Ben Carter Choir, Gloria Jean, Peggy Ryan, Donald O'Connor. *Musical.* Youngsters in music-theater school stage rebellion against the classics, succeed in presenting "swing show" of their own. Includes songs by precocious choir of Negro children. Film will appeal to young audiences which enjoy modern orchestrations, dances and "jitterbug" patter. *Youthful entertainment.* Y, C

Seven Days Leave (RKO) *Comedy.* Soldiers on leave prepare camp show which becomes finale of picture. Artificially staged, *trivial.* M, Y

They Got Me Covered (RKO) Bob Hope, Dorothy Lamour. *Farce-melodrama.* Discredited foreign correspondent visits Washington, gets all mixed up with nazi spies. Injection of serious spy material in a Bob Hope film injures the spirit of slapstick and wisecracks. Less successful than previous Hope ventures, but still good for a number of laughs. M, Y, C

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